and destructive, even in children whose parents are in reality mild and loving.

Now when a group of little children are contentedly accepting the leadership of the adult in charge, she is functioning towards them as and in the place of the super-ego in the mind of each child. Just as they occasionally project all their aggressive impulses, their dirtiness or rudeness on to her, accusing her of these faults, so that she is felt for the moment to be the " bad self " of each, so in these happier and more general times, they project on to her that controlling, judging part of themselves, the super-ego. They feel it there in her—and are thus relieved from its inner pressure in themselves.

It is by virtue of this function that she has so much power and prestige over them, and that they are (often) so content to be led and controlled by her. If they find her mild and loving as well as authoritative and reliable, then they feel themselves to be in far safer hands than when at the mercy of their own self-punishments, from the super-ego within them.

There is, however, one special function which the adult must serve *as* super-ego, if and when she is to bring her children into the haven of true friendliness and co-operation. She has to *help them to be good,* and to make good again those whom they wished to destroy in their moments of* rage and hostility. The stern parent who rules only by fear and prohibition, and does not offer the children the positive means of making good, cannot give them this happiness or further their social development, even though she checks their open hostilities. Unless she provides the materials for their making and creating, and encourages active social skill in them, thus showing her faith in their wish to make good, she will not be able to create an expanding

social world in and for her children. It is when she is helping them to be good and to make good that they love her most, and follow her most contentedly. That they do not always see her thus may be due at one time to the shifting stresses and strains of the children's own psychic life, at another to her mistakes and imperfections. But she is a true-educator only when and in so far as she becomes the parent who offers the means and the encouragement to make good; that is to say, when her super-ego function works unobtrusively towards active and constructive ends in the group of children.